The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XXIX.—New Series.—No. 8. SATURDAY, FEBRUARY 24, 1883.

Rs. 6 per annum in advance with Indian postage Rs. 7-10.
SINGLE COPY ANNAS TWO.

INTERNATIONAL BIBLE STUDY.

February 25th, 1883.——*Mark* XV. 16-26.

For comment, see last *Guardian*.

March 4th, 1883.——*Mark* XV. 27-37.

Numbered among the malefactors.

Jesus of Nazareth was one of three crucified outside the gates of Jerusalem. At the right hand of Jesus was a robber, and at the left was a robber. These were highwaymen, such as then infested the roads. The Romans wished to free the country from this plague and make it safe for people to travel about. Such was the company in which the Lord Jesus met death. His enemies rejoiced greatly that they were enabled to give his reputation such a terrible stab. He was the one who had walked the earth without sin, in all things fulfilling the will of God; asking of men only the opportunity of blessing them; *they* had been scourges of society plundering and murdering all men so far as they had the opportunity. Men are shocked at the very thought of being arrested by a public officer and being led through the streets as a detected culprit; these pharisees and priests would have thought it an insupportable degradation that any thing like this should happen unto them; and were delighted beyond measure that it was given them to see Jesus of Nazareth in such associations. It did not occur to them that they were in this simply fulfilling the scriptures written some seven centuries before. Vast crowds of people poured forth from Jerusalem hour after hour to behold this great sight, the wonderful Galilean preacher that spake as never man spake, crucified between robbers; and as they filed past the crosses, many of them taunted Jesus with the greatness of his professions contrasted with the depth of his present humiliation, and bade him show himself able to save by saving himself from the cross. It would have been a small thing for him who had caused the man with the withered arm to stretch it out whole, and had set hundreds of persons free from the palsy and similar disabilities, to free his own limbs from the nails that fettered them. The disciples, a few of them, looked on timidly and wonderingly from a distance, perhaps clutching at the faint hope that he would indeed confound the people by coming down from the cross. Had not God interposed to save the life of Isaac, when he was stretched upon the sacrificial altar?

Thriumph of the priests.

The chief-priests and scribes came to gloat their eyes with the spectacle here afforded. The crowd makes way for Annas and Caiaphas and other distingnisbed members of the Sanhedrim, and leaves them in the presence of Jesus: then you might hear these great men who claimed to be the representatives of God on earth, say aloud: 'This is the man who said, 'Come unto me and I will give you rest; if any man thirst let him come unto me and drink. I came down from heaven to give life unto the world.' God has delivered thee into our hands and is demonstrating in the most indubitable way that we are his chosen ones and that it was the greatest crime on thy part to speak against us. And they felt that the life-work of Jesus was now about to turn out for their exaltation, and that all would henceforth beware how they questioned their right to rule the people of God in all that pertained to the service of God. The very malefactors hanging beside Jesus, joined with others in reviling Christ; though one of them was a little later convicted of his own sin and led to trust in Jesus. God saw fit that on the very cross Jesus should save somebody, so that all who might hereafter come to the cross might see the way in which salvation becomes available.

Forsaken of God.

Many a Christian martyr has been supported amid the most excruciating pains by the consciousness of the presence of Christ. But the Lord Jesus had a bitterer cup to drink. He had a season of spiritual darkness. This profoundest depth of all was prophetically and most graphically depicted by the Psalmist 1,000 years before the birth of Christ. The 22nd Psalm reads like the penultimate chapter of a fifth Gospel. There was darkness over the whole region of conntry in which Jerusalem was situated. This was a supernatural darkness. It was God's testimony to the greatness of the event that was then being consummated. Jesus cried aloud "Eli, Ali, lama sabacthani!" This is the Aramaic rendering of the first verse of the 22nd Psalm. If there had been those there who were well instructed in the Scriptures, they would have known that Jesus was bidding them read that Psalm that they might be comforted by the assurance that these sufferings had been predicted and would be succeeded by unspeakable benefit to the people of God. Jesus was made a curse for us; was visibly repudiated by God because he stood in our place and suffered in our stead. But some imagined he was calling upon Elijah, invoking the aid of a saint!

WEEKLY REVIEW.

—The Rev. Newman Smyth, D. D. whose name has been in the Am. religious papers a good deal of late in connection with the difficulty about having him at Andover as Professor because of some of his views, lately received a letter from a sympathising missionary in the south of India which he has seen fit to publish in the *Independent*, and from which we take the following extract:

We have in Tamil a good many books against idolatry; but after having looked them over, I do not feel willing to put them in these people's hands. I assure you, my heart goes out to these people with the tenderness of love. Call them heathen who will; but, from what I konw of their hearts, they do not seem to be forsaken by the Divine Spirit. Shall I put a book into these people's hands which will tell them that when a mother's only child is sick, and she smites on her breast, and cries 'Sciva, Sciva' the true God is angry, because she does not know his name? I know a woman who for years came to the temple to pray for the gift of a child. A daughter was born, and she and her husband nearly starved themselves to save money to educate this daughter and provide a dowry for her. Shall I put any book into this girl's hand which shall make her think less of her mother's love and make her think that her prayers were foolishness and sin? Although they cry 'Sciva, Sciva,' they think they are calling on one who will hear and care for them. In my ramble through a heathen village, yesterday, where I visited perhaps 600 people, I found much to make me think that God's Spirit was not far from many hearts. I find among the educated natives the same questions being discussed as are topics of discussion at home— such as the doctrine of the Atonement, Original Sin, and Future Punishment. I wish very much that they might have the best presentation of those subjects in the light of modern thought and investigation. They are quite able to appreciate the best thoughts of the best thinkers.

We are glad to hear this missionary speak of his tenderness of love for the heathen. We ourselves are conscious of a similar feeling. In this world love often makes serious mistakes, and we have long felt that we must learn of Christ what that true love is which will make us really useful and helpful to our fellow-men. We are persuaded that the best blessings of heaven are contained in the truth. Butween the mere name of Shiva and that of Jesus we do not know that there is much to choose. But names of persons stand for persons. Shiva is the name of a Hindu God having a certain character, and that, to one who knows any thing of the New Testament, exceedingly revolting. Even a Christian would be indignant if he were called by a name that suggested the most impure associations, and if addressed in that way by some one asking for help would think it important to have the odious imputation withdrawn before extending that help. Now the character of God is not only sacred to him, but upon it depends the happiness of all who are governed by him and God owes it to them that he should be jealous of his own holiness and not allow it to be thought that Shiva is his representative. This is eternal life that they might know thee the only true God and Jesus Christ whom thou hast sent. God's Spirit is in the world to make men acquainted with Him who was manifest in Christ and this end is certainly not accomplished or approached when suppliants of Shiva are encouraged to believe that God hears them when thus addressed. The writer says that he is willing to put the Bible into the hands of the people. But what book more strongly denounces idolatry than the Bible?

—The proceedings of the Evangelical clergy of the Church of England at the gathering known as the Islington Conference, last month, are reported at length in the *Record*, and the report contains a great deal that is interesting and worthy of notice. It is a question of great moment, What is the exact position of those who in the Church of England witness to the doctrines called evangelical, and what is the character of their present testimony. In 1850 Dean Hook, writing to the *Guardian*, said: "I cannot be blind to the fact that many who are now reputed Low Churchmen, are what would have been called thirty years ago High Churchmen." Since this opinion was expressed thirty more years have gone by, and we think few will deny that the same words might appropriately be used now. There has been, besides the more manifest adoption of High Church views, a silent and gradual upheaval of the whole body. At the Islington meeting last month Evangelical Churchmanship was the main subject, thus subdivided: What it has to bear; What it is bound to teach; What must be its protest; What ought to be its work. The correspondence columns of the *Record* since the publication of the report, shows that a good many clergymen think there was rather too much concession made in some of the speeches. This of course must be the great temptation. Good men, peace-loving men shrink from the feeling that they must ever be attacking the views of those who are members with them of the same church and ministry, and do their utmost to persuade themselves that the errors are not so fatal as they seem. Then there is the reconciling power of habit. Again, among the ritualistic there are many who exhibit no little self-denial and activity in good works and there is a tendency to let these condone in some measure for error in doctrinal matters. On the whole evangelical Christians have reason to be thankful that there is still so much devotion to the truth of the Gospel among the English clergy. At the same time, it seems to be most desirable that all concerned should be aware of the drift of things and consider where this is likely to land them in the not distant future.

—In his paper on the protest to be made by Evangelical Churchmen, the Rev. Mr. Goe argued that the enemies outside of the church were so formidable that it would be better to keep on terms of peace with fellow-churchmen even though they favoured things not to be approved. "If Ritualism is bad, Atheism is worse." Reference is made to our Lord's prayer for the union of his people, in John xvii, as corroborating the view that members of the Church of England should not expend their strength in battling with one another. But the words of our Lord in John xvii are not a plea for mere organic unity, but for the union of love, spiritual agreement, the union that is brought about by the complete ascendency of God's truth in all. In that prayer our Lord says "I pray not for the world;" he prays that Christians may be one in heart that the world may be converted. In order to fight Atheism, Christians must be one in Christ, not merely in one organic church body. Goe thinks it not worth while to spend strength in combating the surplice in the pulpit, the surpliced choir, and the choral service. These are mere fashions and nothing is gained by attacking fashions. "Evangelical Churchmanship is bound to protest against a human priesthood and against all gestures, postures and ceremonies which suggest and imply it; against all ceremonial of which the tendency is to turn the Lord's Supper into the sacrifice of the Mass. This has the right ring. And he goes on to point out the very great importance of a practical exhibition in the life, of the doctrines of grace. Here occur these excellent remarks:

Wesley, Whitefield, Newton, Cecil, Venn, Wilberforce, all represented the tendency to test the truth of Christianity by its power in changing the heart and will. No doubt this school may have made mistakes; but it achieved in England the regenerating work which in France could only be effected by the bloody experience of the Reign of Terror; it reinstated Christ in the thought and heart of the nation." But what was it that enabled them to bear such a message as this, and to gain acceptance for it? It was this; they themselves first became new creatures in Christ Jesus; old things passed away with them, and all things became new. Through the transforming energy of the indwelling Spirit they became holy men. And, as holy men, they delivered that protest against the world and sin in all its forms which holiness can never fail to utter. They protested against worldliness by being "dead to the world" and "despising pleasure." They protested against the love of money by a noble disregard of wealth and of preferment. They protested against luxury, ease, and indolence, by labours self-denying and more abundant. They protested against conformity to the present world by a holy singularity of behaviour, not forced and assumed, but resembling that of Noah, who is said to have condemned the world, not by words, but by "preparing an ark to the saving of his house." They were in the world, not of it. In one important particular, our position differs from theirs. The Evangelical holiness and teaching were to be found almost exclusively, as far as the Church was concerned, within the circle of the Evangelicals. We have cause to thank God that this is no longer the case. Other sections of the Church beside our own contain conspicuous examples of personal holiness, and much of scriptural teaching; they have ploughed with our heifer, and have found out our riddle.

The Rev. Herbert James discussed at the same Conference the question, what is Ev. Churchmanship bound to teach. He spoke of the great importance of setting forth the scriptural account of sin, though he does not appear to have noticed the principal element in the sinfulness of sin, viz. that it is committed against an infinitely holy and good God. He thought it important to dwell upon the permanence of sin, in opposition to the doctrine of entire sanctification. The Chr. perfection required in the Scripture did not mean that the Christian must be exempt from sin. He says:

We are to take God's law for our standard not man's. That law is no sliding-scale, to be adjusted by man's finger to man's infirmity; whilst the absolute perfection talked of is as much a vanishing quantity within the circle of its upholders as in that of the world outside.

We agree with the sentiment here expressed that our standard is the law which God has given in its entirety; but our idea of the salvation brought to us in Christ is that we are saved up to this standard, when we exercise the needed faith. "God has but one Son without sin." The distinction of the Lord Jesus is that he never knew sin and his glory is that he knows how to save sinners from sin and does it. It is not a question of attainment, but of reception. When the patient is conscious that he can do nothing at all for himself, he casts himself, upon the physician who puts forth his power and recovers him, if he has the skill. We do not find that there are any commands in Scripture for which there are not commensurate promises. Take for example the great command, Thou shalt love the Lord thy God with all thy heart and soul and mind and strength. We have this promise: The Lord God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart and with all thy soul, that thou mayest live. See Deut. xxx, 6. See also Psalm li. 2 and Ezek. xxxvi. 25-27. Mr. James thinks it of sovereign importance that evangelical Churchmen should insist upon the grand doctrine of Justification by faith. He defines this as a judicial act of God declaring the innocence of the person justified. We could not so define it nor are we aware that the scripture so defines it. We would define it as a judicial act acquitting the accused. The demands of the law have been fulfilled in his behalf by Christ, but the fact that he has been a sinner and is in this sense guilty remains and must ever remain. He gets a new nature, and attains a blessedness beyond, it may be, that of the unfallen angels, but can never be spoken of as innocent of the deeds formerly done in the body. Scripture says that believers are made free from the law, free from sin and free from condemnation, Rom. vi, vii, viii. But this does not make them innocent. We know that even in the primitive church there were some who misconceived the doctrine of justification by faith, and thought they could continue in sin that grace might abound. Though this is not held by modern Christians, there is yet with some the idea that the consciousness of present sin is necessary that we may realize our need of Christ, and that he may be glorified in our continuous pardon. We believe Christ is glorified in the fulness of salvation from sin bestowed by him. Mr. James says "In Him and by Him every true Christian may be called a fulfiller of the law." We believe that every true Christian in Christ and through him *becomes* a fulfiller of the law, which is summed up in the one word, love. "He that heareth these sayings of mine and keepeth them is like a wise man who built his house upon the rock."

—On Monday last H. E. the Governor laid the chancel stone of a church to be built near the Prince's Dock, to be used for church of England services, in connection with the Harbour Mission. The building is to be 80 ft. by 40 and accommodate 150. Estimated cost Rs. 15,100; subscribed, Rs. 8,000.

—Comparatively little is said in the English papers of the meetings conducted by Messrs Moody and Sankey in various parts of the United Kingdom. It is nevertheless true that there is as great evidence of divine power in the present labours of Mr. Moody as there was on his first visit. Perhaps there is more. Much of the interest then shown was simply because of the novelty. The *Christian* states that many of the workers in the after meetings are persons who were converted on occasion of the former visit. He was at the date of the last accounts in Birmingham, having daily audi-

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on 28 February, 2020

ences of from 8 to 10,000. One minister in Birmingham gives testimony to the effect that 80 out of 100 gathered in at the meetings eight years ago, are still in fellowship.

—We are glad to learn by a letter from Egypt in the *Times of India*, that the behaviour of the English troops there has been a constant source of astonishment to all foreigners: "There has never been a row yet with the Natives, nor is a drunken man ever seen." We welcome such testimony as this, and are led to ask why the same results should not be attained elsewhere.

—The *Indian Chr. Herald* is under the impression that the editor of the *Bombay Guardian*, remarked at one of the sittings of the decennial conference, that he did not think much more good could be done by Tract distribution in this country if twice the number issued at present were distributed. The reason he assigned for this was, that the hearts of the people are not disposed to receive the truth.

The remark actually made was to the effect that the mere multiplication and distribution of religious tracts, apart from a work of preparation in the community enabling them to profit by them, would be of little avail. We said that the work of Tract and Bible Societies must move on *pari passu* with the work of other agencies, such as the labours of evangelists, the growth of piety in the churches, the educational work of Missions and that of Government in so far as it tended to multiply the number of readers, and to break down barriers of caste and prejudice. Otherwise we would have a short and easy way of converting the world, viz. by distributing copies of tracts all over the world. There have been instances of men converted by a copy of a tract or of a portion of Scripture, and it seems a very natural inference, if in one case why not in millions of cases? We believe that the Head of the Church intends that all agencies and activities would be in requisition, and above all that the measure of faith and consecration in the churches should be greatly enhanced.

—The *Indian Churchman* is "afraid to think in how many churches unfermented wine is used for the true matter of the Blessed Sacrament." "It is even said (God forbid that it should be true) that this is done with more than one Bishop's sanction." Our contemporary adds:

Now we only wish to point out that unless the whole of the tee-totaler's contention should be true, which any one who knows the utter feebleness of the evidence must feel to be hardly possible, we are here giving sanction to a mutilation of the sacrament which goes far beyond that which was one of the chief counts in the reformers' indictment against Rome. The followers of John Huss blazoned the eucharistic cup upon their banners, as a sign that if that was only restored to them they would lay down their arms. But then it was only a question of the denial of one part of the Sacrament to the laity, whereas now, if that in which it is celebrated be not wine, there is no Sacrament at all. "Fermentation" says the writer in the *Church Quarterly*" is a natural process; a liquid in which it is *prevented* by artificial means ceases to be in any true sense wine; and the Sacrament can be no more celebrated with such a fluid than it can be celebrated with water, according to Gnostic or Manichæan usage, or with the liquid of the cocoa-nut actually used by missionaries connected with the London Missionary Society in their 'love feasts'; for they use nothing else in the islands of the South Sea."

Would the *Indian Churchman* inform us whereabouts in Scripture the contents of the cup are spoken of as wine. There is but one passage that gives any intimation of the contents of the cup, and there it is called the fruit of the vine. And how comes it to pass that the Jews, scattered among all nations, with one consent use the unfermented juice of the grape at the passover supper?

—The Rev. E. Jeffries of the M. E. Church, Secunderabad, reports: "God is doing great things for us here. Bro. Moore and myself, with certain of the brethren and sisters, feeling assured that the time had come for making special efforts to reach the unsaved, set to work last week. Already has the seal of the Spirit been impressed on our humble endeavours: ten persons have professed salvation, others are enquiring, believers are being sanctified. The work goes on. Glory be to God.

—The war between Major Tucker and the Bombay Commissioner of Police still goes on. Having enjoyed liberty to march through the streets with music in many other cities of India, the Indian commander of the Salvation Army finds it difficult to reconcile himself to the restrictions imposed in Bombay. A few weeks ago he obtained what he regarded as a great victory over the Police in marching by a forbidden road, and in tones of triumph telegraphed a notice of the victory to a Calcutta paper. The telegram was reproduced in the Bombay papers, and doubtless fell under the eye of the Commissioner of Police. We do not know whether it added to his humiliation or his irritation, but he does not appear to have yet seen what the opposing force consider the error of his ways. We still think it unreasonable that the Salvationists or any other body of Christians should be denied the liberty of singing as they go though the streets, (a liberty enjoyed by beggars even) or of carrying a flag with them. However the authorities having persisted in denying this right, Major Tucker thought it expedient to lead a number of his people through the streets last Sunday evening, singing, and with three officers and fifteen privates, ladies, and gentlemen, was arrested and bound over to appear and answer to the charge of breaking the law. The case does not come on till next week, Thursday, when Major Tucker expects to have counsel from Calcutta to plead his cause, Mr. K. C. Banerjee, we believe.

—The following is from a private letter:

"I have frequently been told that you regretted the steps you then (1849) took, viz. resignation of a fixed salary, withdrawal from imposing residences, and living without servants, and for a time adoption of Native dress. Will you do me the kindness to let me know which of these steps and how far you regretted." The party here addressed replies thus: I never adopted the Native dress. I have never regretted the steps referred to, or doubted that I was led of the Lord in adopting them.

—We do not see all things exactly as our esteemed friend, Mr. James, does, in his articles on the Rapture of the Saints. Our own ideas regarding future things are set forth in Apocalyptic Sketches, and we are quite content that Mr. James should put things as he sees them.

—An article among our selections (Reminiscences of Circuit Life) is very instructive, and we commend it to any who may be inclined to denunciatory methods.

—A correspondent (Marathi) tells of a visit paid by the Salvation Army to Tannah on Thursday. They had a procession from the station with music, and had preaching at a suitable place near the market, and returned without any disturbance. A slip from the *South of India Observer* reports the visit of Captain Gladwin to Coonoor and Ootacumand, at which places he had successful meetings.

—The canteen is not only a curse to those who frequent it, but it deals out death to those who have nothing to do with it. The life of a valuable officer has been taken on the parade ground at Benares, by a Native soldier said to have been in delirium tremens

NOTICES OF BOOKS AND REPORTS.

"Minutes of the 40th Session of the seventh-day Baptist Missionary Society." This is an American Society. In the foreign Mission field it has one missionary, at Shanghai. There was another, Miss Nelson, but she got married last year to a gentleman of Shanghai. We heartily wish God speed to this Society so far as they are engaged in making known the Gospel of our Lord. So far as they are seeking to make proselytes to their peculiar view about the Sabbath we do not sympathize with them, and fear that their good will be thus hindered. By the Seventh-day they mean Saturday, and they think that the Christian world is all wrong in keeping Sunday as the Lord's Day. The Old Testament law of the Sabbath makes no mention of any particular day of the week; it simply says six days shalt thou labour and the seventh day shall be hallowed. The day actually observed was no doubt the day on which the Lord rested from his work of creation. The law no where says that this particular day is to be observed for ever as the Sabbath. It is not taught that any particular portion of time is inherently holy. The essence of the law is the period of rest after six days of secular work. As a matter of fact, the moment the Jews began to be scattered over the face of the earth, they had by the necessities of longitude different periods for its observance. Just as the 7th day Missionary in Shanghai, keeps the Sabbath 12 hours earlier than his people in America. And if there were a 7th day man in the Sandwich islands he would observe it on our Sunday. The Lord Jesus is Lord also of the Sabbath, and when he arose from the dead, the disciples soon came to be aware that the work of redemption glorified God even more than the work of creation. The observance of the Lord's Day dates from apostolic times. It could not have been introduced so as to secure the observance of the entire Church, at any later period. We know that there were Judaizers, stickling for the continued observance of the Saturday as the Sabbath, as for other Mosaic institutions; but we know that the Apostle Paul felt it his duty to oppose them and point out that the observance of that day was optional with Christians. For a considerable time both days were more or less observed in the Apostolic Church, for it was a transition period. Just in the measure that the Gospel obtained ascendency in the Church, Christians came to see that the law of the Sabbath, so far as it related to this dispensation, is fulfilled in the

observance of the Lord's Day. As we have repeatedly stated, we think that the Lord's Day should be designated the seventh and not the first day. The evangelists, living in lands where Saturday was considered the seventh day, naturally spoke of the Lord's Day as the first day of the week. It is the first day of the Jewish week but not of the Christian week. The Jews had no other name for the days of the week than the ordinal numbers. But our Lord's Day is a day of rest after six days of labour just as the Jewish Sabbath was. On the Lord's Day Jesus rose from the dead, on the Lord's Day the Spirit of Pentecost descended, and on the Lord's Day the early Christians were accustomed to come together and break bread.

The report of the Bombay school of Arts shows that this valuable institution has trained and qualified a large number of young men to occupy positions of influence in the Public Works and other departments, and in many ways has been contributing to the elevation of the people. Schools of Art have been established at various places in the interior and are directed by the graduates of the Bombay School, while many are serving in High schools as drawing-masters.

The Vedarthayatna or Attempt to interpret the Vedas. Monthly part 68; November, 1881. 4th Mandala, hymns 23 to 30. The hymns are mostly to the soma-loving Indra. The art of distilling strong drink appears to have been highly prized in those days. There are many verses in this strain:

"Indra bestows wealth on him who sincerely extracts the soma for him the lover of soma."

Indra had evidently no patience with total abstainers.

"With the rich miser who does not extract the soma Indra the drinker of Soma does not desire friendship."

The Bombay Guardian.

SATURDAY, FEBRUARY 24, 1883.

TITLES OF CHRISTIANS. III.

Disciples.

Disciple means scholar. The disciples of the Lord Jesus are they who learn of him. They are in his school. They cannot receive anything in the way of instruction unless they are assured that it emanates from him.

Here is one who before he came to Christ studied very diligently in the schools of the world, and stored his mind with a great many branches of knowledge that seemed to be valuable. At length he found himself in a position of great danger, when it was of the highest importance that he should find a way of escape. In vain he then called upon his boasted stores of knowledge to find this way for him. His wisdom and knowledge so far from delivering him, stood confessed as having brought him into that strait. Then cried he out, Lord, save or I perish. Immediately a helping hand was extended to him; the sea became rock beneath him through the magic word of one whom he had hitherto despised and persistently shunned. His vaunted wisdom had always been setting him against Christ and it was now discovered to have been his great enemy. Thousands of persons present themselves at the door of Christ's school and express a wish to know what is taught there and what is the entrance fee. Jesus shows them the most elementary lesson to see if they can learn it, and informs them that the only fee demanded for admittance is the renunciation of all their self-esteem and self-trust. The elementary lesson is this; "There is none good save one, that is, God." This is for the most part in direct contradiction with what they have been learning in other schools. Every one of them began with the idea that he was a little better than others; and every lesson learned made him add something to the conception of his own exaltedness To enter the school of Christ he had to experience a mighty fall, from the summit of his own great importance to the deep glen of utter unworthiness. Happy is the man who consents to this fall, and forsaking all enters the school of Christ to learn every thing anew and every thing aright.

Jesus will not agree to become an associate teacher with the world, that the scholar may learn one day from him and another day from the world. One is your Master even Christ. Every plant which my heavenly Father has not planted shall be rooted up. "The Lord God hath given me the tongue of the learned; that I should know how to speak a word in season to him that is weary; he wakeneth morning by morning, he wakeneth mine ear to hear as the learned." He teaches us to hear that he may teach us to speak. He does not merely teach by oral lessons but by his works. He does not teach us in a secluded college, apart from the din of the world, but in the place where men most do congregate. He is our teacher when he eats or drinks or sleeps or walks or prays or asks questions; when he is followed by men and when he is rejected of them. When he slept amid the storm he was giving his disciples a lesson, but they were too dull to understand it. What we hear from others we refer to him that we may know what value to set upon it. The disciple shall be as his Master. Being his disciples we are in the world as he was in it. A teacher is glorified in his scholars. The question is not How much does he know? but how much can he make his scholars know? He is crowned with highest honour when he takes the most ignorant and inept and makes them like himself in knowledge. The higher the pupil rises in the counsels of the nation, the greater the power which by common consent is entrusted to him, the more is the teacher glorified. Ye are my disciples if ye do whatsoever things I command you.

The distinguishing feature in Christ is his love to his people, his love to mankind. We show that we have learned of him, by loving our fellowmen. To Christ sin was the greatest of all evils; to the disciple it is the greatest of all, greater than cholera, the small-pox, disrepute, poverty, friendlessness. We learn of him to walk in the light and not be willing that men should think better of us than the facts warrant. We learn of him to be meek and lowly, and at the same time bold in denunciation of sin. The disciple has a conscience void of offence towards God and man, and thus he is enabled to speak boldly concerning sin. The disciple of Christ walks by faith and not by sight. Reader, are you a disciple of Jesus, known and read of all men, like a placard in large characters? Do men see in you Christ's will, his mind, his teaching? The whole world is designed to be Christ's school-house, and in every man his lessons should be seen. How are you this day treating the words of Christ, the words of eternal life, the words which, dwelling in us rightly, reveal Christ?

THE RAPTURE OF THE SAINTS.

(By W. R. James.)

Math. xxv. 10.—"*They that were ready went in with him to the marriage feast: and the door was shut.*"

These words are a part of what is usually called the parable of the ten virgins, five of whom were foolish and five of whom were wise. Although it is intended to teach us chiefly the necessity and importance of preparedness to meet the Bridegroom it cannot be doubted that other inferences are deducible from it. One inference which can be legitimately inferred is, that the church at the coming of Christ will contain many unfaithful professors as well as watchful Christians. It will be similar then to what it is now, and to what it has always been since it was founded on the day of Pentecost. The Church is the kingdom of heaven in embryo. At present the kingdom is in mystery; and so long as it is not fully developed it is to be of a mixed character. In Math. xiii. our Lord speak of the *mysteries* of the kingdom of heaven. Now the wheat and the tares grow together. Good and bad fish come into the net. The separation will not take place till the Master returns. Neither men nor angels can remove the tares before the appointed time. But as soon as the harvest is come, all of them shall be gathered up by the reapers. Either then, or a little before, shall the kingdom of heaven be likened unto ten virgins. The wise will enter with the Bridegroom to the marriage feast and the others will be left behind. Immediately after Christ takes away his own the door is shut. The separation will be perfect: none of the unfaithful will be caught up to meet the Lord in the air: none of the wise virgins left behind.

In this parable there is no reference to the *dead* Saints. The ten virgins are intended to represent only living Christians at the close of this dispensation. How the Lord will deal with sleeping believers is revealed elsewhere. One charge brought against Paul while at Thessalonica was, that he preached "another king, one Jesus." The truths concerning the coming king and the coming kingdom entered deeply into the hearts of the Thessalonians. But soon after the departure of the Apostle from their midst they fell into error concerning the state of believers who had fallen asleep. They conceived that the living at the coming of the Lord would have a great advantage over the dead in Christ. Hence some of them began to mourn much over the loss of their departed friends and relations in the Lord. They thought that their dead brethren could not see Christ "coming to be glorified in his saints and to be admired in all them that believe." Eventually the report of this mourning came into the ears of the Apostle; and in his first epistle to the Thessalonians, he takes some pains to correct their wrong notions of the hope of those who might fall asleep while Jesus tarries. "We would not have you ignorant brethren concerning them that fall asleep; that ye sorrow not, as the rest, which have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the Archangel, and with the

trump of God: and the dead in Christ shall rise first:—then we that are alive, that are left, shall together with them be caught up in the clouds to meet the Lord in the air." To use a Biblical figurative expression, the resurrected will come with Christ in "the chariots of Salvation" and the others will be ready in the station, as it were, to join them. It is useless to conjecture, what length of time is likely to intervene between the resurrection of the dead and the rapture of the living. That the quickening of sleeping saints will precede the other event only by a short interval of time is probable; and this is all we are authorized to say on the matter. The last to enter are the wise and watchful virgins. After their ascension the door is shut.

"We shall not all sleep." Christ is "the resurrection and the life." The last Adam, who is of heaven, and who is become a life-giving spirit is "the resurrection" in relation to the dead saints, and "the life" in relation to those who shall attain to the liberty of the glory of the children of God, without tasting of death. Does not Paul refer to these two classes when he says, "this corruptible must put on incorrection, and this mortal must put on immortality?" There is no such thing as tautology in the word of God; and it is clear that the sleeping and living portions of the Church at the coming of the Lord are referred to. The former put off their mortal remains: the latter put on their glory robe of immortality. Jesus said to Martha, "He that believeth in me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die." And the mind is not in a proper attitude with respect to the coming of the Lord if we desire sleep. Many call death a friend to the child of God: the Bible calls it an enemy. It is true that a sleep for a thousand years, when it is past, may not appear longer than a sleep for a single night, for during perfect sleep we are not capable of measuring time. Still the very thought of death sends a chill through the soul. The thought that we may have to endure excruciating pain; that our decease may cause intense grief to our dearest relations; that after death our body may be consigned to the deep waters of the ocean or put in a coffin and lie buried in the earth is anything but pleasant to the feeling. Translation is more desirable than sleep. The hope of putting on immortality is a much more agreeable anticipation than the thought of putting off the earthly house of this tabernacle. Paul did not wish to be unclothed, but to be clothed upon. He longed to be clothed upon with the habitation which is from heaven. It was the wish of the early Christians to escape death like Enoch and Elijah. They looked for the return of the Saviour so that "what was mortal" in them "might be swallowed up of life." Whether the change of all the living will be simultaneous or not we cannot say; but the change of each individual will be effected "in a moment, in the twinkling of an eye at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we (the living) shall be changed." Flesh and blood cannot inherit the kingdom of God; and in the case of those represented by the wise virgins, the flesh will be consumed, as it were, by the Spirit. The Lord will fashion anew "the body of their humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself." Thus shall they be ushered into the glory, liberty and happiness of the resurrection life.

The rapture as well as the resurrection will be effected through the power of the Spirit. The "mortal bodies" of the saints shall be quickened through the Spirit that dwells in them. This statement is general; and, therefore, must include the bodies of both classes to which reference has been made. We ought not to suppose that, because the Lord himself shall come for his people, his advent will do away with the operation of the Spirit. Was not *his* body vitalized through the same agency? Rom. i. 4; viii. 11; 1 Pet. iii. 18. It seems to me that the coming of Christ will be accompanied by a wonderful exercise of Spirit-energy. Not till then shall the saints fully know what is the exceeding greatness of God's power toward them that believe "according to that working of the strength of his might, which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places." All those who will possess the required affinity to the Spirit will ascend with the Lord into the aërial heavens. The selection of the wise virgins from among the rest will not be an arbitary choice. God will act then, as he always does according to rule. Let me explain this by means of an illustration. Suppose there were a lot of iron and wooden blocks of the same colour, size and shape lying promiscuously on the bank of a river. By merely lookiug at them one could not distinguish the wooden from the iron blocks. But wait till a flood comes, and go there after the waters shall have subsided, you will find the irons just where they were, but the wooden ones gone away with the flood. Similarly, all watchful believers shall be caught up to meet the Lord in the air as a result effected by the energy of the Spirit and occasioned by previous preparation on their part. As every properly balanced magnetic needle is disposed by something in the North Pole to point towards itself, so will the Lord single out every watching servant. The miraculous euergy which shall be vouchsafed for the transfiguration of the saints will not be continuous. Its withdrawal closes the door of translation. None of those who will fail to experience the blessed influence when it comes shall have a second chance, however fit they might become, after the opportunity is lost. The Lord will set before the wise virgins an open door which none can shut, and against the foolish virgins he will shut a door which none can open. "Many shall seek to enter in and shall not be able, when once the Master of the house is risen up and hath shut to the door." See marginal punctuation of Luke xiii. 25 in the Revised Version. Read now the words at the head of this article, and see whether they and the last quoted passage do not refer to the same time and apply to the same event. "They that were ready went in with him to the marriage feast; and the door was shut. *Afterward* come also the other virgins, saying Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not." The point brought out here is, the uselessness of preparing when it is too late. "They cried, but there was none to save, even unto the Lord but he answered them not." He heard their prayer only to tell them, that their prayer could not be heard. For this every one that is godly shall pray unto the Lord when he may be found. They call upon him while he is near. And it is necessary for us to remember, that any *timely* preparation, if it be not the thing required will avail nothing when Jesus comes. No dress besides the wedding garment will satisfy the King. And so far as the rapture is concerned, will not too little of the right thing be the same as having nothing at all? In relation to a journey which two persons might wish to accomplish, the one who would lose the train at the entrance to the station, would be as badly off as the other, who might lose it before starting from home. There is no foundation in the scriptures to the hope, that God will make allowance for our deficiencies in the day of visitation. I do believe that this last, as well as the other points mentioned, is taught in the passage under consideration. I see nothing in the parable to warrant the conclusion that the foolish Virgins had *no* love for the Bridegroom. Did they not go forth to meet him? They had lamps like the others; and was there not some oil in them? Did they not trim their lamps when they heard the midnight cry? Can there be no such thing as too little faith where it may not be entirely wanting? Is it not possible for men who regularly read their Bibles to pay too little attention to what is revealed therein? Yes it is; and the thought of it often makes me tremble. The above questions I commend to the serious attention of the reader in the hope that he will think over them prayerfully.

"The marriage feast" is a figerative expression for the unspeakable joy that believers will experience on finding themselves in perfect and unbreakable union with Christ. Then shall the joy of the saints be full indeed. Jesus will present the bride to himself a glorious church, not having spot or wrinkle or any such thing; and this language implies that he will be fully satisfied with his work *for*, *in* and *on* his people. The saints are often pricked by their consciences, and frequently troubled by the accusations of the Devil here below. What peace they will have on discovering that Jesus finds no fault with them, that he is perfectly satisfied with their character, that in his sight they are "holy and without blemish." The advent severs the church from all that is earthly; raises it above the accidents of time and space; brings it into immortality and unfading glory and delivers it from the bondage of corruption into the liberty of the glory of the children of God. Just when the judgment comes on the harlot the bride appears in heavenly union with the Lamb. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying Hallelujah: for the Lord our God, the Almighty reigneth. Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready. And it was given unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteous acts of the saints."

(*To be continued.*)

REMINISCENCES, CCVII.

EXTRACTS from Diary kept in 1849.

March 2nd. A day of extreme wretchedness. My tears flow continually, even when in the street. I feel as never before how aggravated is the sin of my unbelief. No one else can sin so, for no one else has had such motives to faith exhibited to him. Let me never think better of myself than of the church generally. I am almost tempted to hate the light that has been given, and to wish myself as ignorant as others. My faith is no stronger than it was ten weeks ago. The last of the 7th of Romans seems to describe me as I am. "How to perform that which is good I find not."

Saw in a dream last night what appeared to be an immense church, but found on entering that this appearance was delusive, for only a small part of it was appropriated to the uses of a church. The vast remainder was divided into apartments occupied by ministers. The church was empty; the ministers of Christ were where the church ought to be. They are in his place and in his way. They hinder his church from enlarging. And by their want of consecration and faith make the church inglorious so that no one comes in. But the church is destined to have her true dimensions, according to the glorious foundation laid by the apostles.—As I rose and knelt, remembered that I too am appointed to be a temple, and only a small part of me is actually inhabited by the Spirit. I must seek vast, vast measures of the Spirit's influence,

Isaiah 65. 24; 66. 7 and 8. From these remarkable passages I learn that there will descend a great blessing on the church, as it were unexpectedly and gratuitously, as though a child should be born before the pains of childbirth came on. In consequence of this bless-

ing the church will be led to agonize for greater, and will immediately be answered. Nations shall be born at once. I think I understand what is meant, I think that God is holding that first blessing before my eyes.

65. 12; 66. 4. Indicate a period when God by his providences will be calling upon the church. But the main body of the church will be deaf. When the Son of Man cometh shall he find faith on the earth? But there will be a secession, an elect few, to tremble at the Word of God. The Lord shall appear to their joy, then prayers shall be answered. Others shall be ashamed.

Isac 65. 23. They shall not bring forth for trouble, i. e. their children shall not be a cause of unhappiness unto them.—Here it is promised that we are to have converts who shall be converts indeed. Last year 72 were suspended in the Madura churches. Who is there in our church here over whom we can really rejoice. There is no one thing more needed by the church than converts of a higher Christian character.—" For they are the seed of the blessed of the Lord and their offspring with them.

Acts, 14. 3. " Testimony to the word of his grace."—When men are called upon for proofs of the friendship they have professed, they for the most part are found wanting. In this way their falsehood is exposed. But it is not so with Jesus Christ. He was always ready and always is ready with his proofs.—I am challenged constantly for proofs that what I preach concerning Christ's love is true. It is unspeakably to Christ's dishonour, if through want of faith I fail to give them proofs adapted to their state of mind. If I really believe in the love I declare unto them, I will be unshakably confident of the Saviour's willingness to furnish proofs, and will call upon him for them. Love delights to give proof, just as truly as it delights to bless. For this is the first step in blessing, and a necessary preliminary. Christ loveth not only in word but indeed. The gospel contains the record of deeds; But then the gospel itself is only a word; and there must be deeds to corroborate this, before the heathen can receive it.

March 3. Acts 19. 6. They were baptized in the name of the Lord Jesus, and the Holy Ghost came on them, and they spake with tongues and prophesied. Here it is taught in language as express as possible, that such a baptism of the Holy Ghost, is the privilege of every one who sincerly receives baptism in the name of Christ. This whole doctrine of the Holy Ghost as it is set forth in the Acts, is understood by none in these days. The Holy Ghost is almost unknown, he is eclipsed, he is made nothing of. No one glorifies him, or has any proper conception of the immensity of his influences, which are restrained and lost though the unbelief of the age. How mighty must be the presence and power of the Spirit, when a person is made to speak with unknown tongues, or, to foretell things that are future. How foolishly have I supposed that the influences of the Spirit had been abundantly given to me. Let me seek a measure of the Spirit many times greater than I have yet known.

The descent of the Holy Ghost is throughout the Acts mentioned in connection with extraordinary visible effects, such as speaking with tongues, prophesying &c., as well as with the working of miracles, faith, boldness in declaring the word, an energy and vehemence that seemed at first like intoxication. And these operations are constantly referred back to the various promises, concerning the Holy Ghost in the O. T., and in the Gospels.—But these promises are general, they are made to the body of believers living under this dispensation.—What right then have we to expect certain of these effects, if we may not expect the others? If any are abrogated, how can we positively know which and how many? But they can only be abrogated by the word of him who promised them; and he has not given a word of abrogation.

As God the Father is omnipotent, so God the Holy Ghost is omnipotent. As the Father's omnipotence is exercised in the material universe, so the Spirit's is exercised in our hearts. —As nothing can impedse God in nature, as the mountains become plains before him, and the seas vallies, so there is no unbelief that the Holy Ghost is unable to remove. The very revelation of the Holy Ghost is made because of our unbelief. If we were able to believe, there would have been no occasion for any Holy Ghost. As the special place of the Father's abode is heaven, so that of the Holy Spirit is in our heart. Where shall he abide if not there, where work if not there? Therefore we should be filled with the Holy Ghost; for the entire revelation of the Spirit is for our sakes. It is more difficulty to account for the absence of a part of his influences, than for the presence of the other part.—He belongs not in heaven, but in us. Christ ascended into heaven, that the Comforter might make his entry into this world and abide with us forever. We cannot offer a more reasonable petition than to be filled with the Holy Ghost as the disciples were on the day of Pentecost.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

" The poor have the Gospel preached to them and blessed is he whosoever shall not be offended in me."—

I.

In Zion's royal city a Temple grand appears
Whose shining stones set forth the work
Of six and forty years,
And priests in courses twenty four
Upon its service wait
Who in the Sadducean schools
Are trained in fierce debate.
The people ignorant of law
" Are cursed " and have no right
To hail Messiah when He comes
And glory in the light.
This man in schools was never trained
How can he then be wise?
And surely out of Galilee
No prophet can arise?

II.

As by the dropping of the " h "
The cockney stands betrayed
So by the Galilean's speech
His birth place was bewrayed;
But passing by the priestly schools
He chooses whom He will
And He to whom all power is given
Has not less freedom still.
He bears the key of David's House
The door flings open wide
For the poor of the flock who mid scorn and doubt
His name have not denied.
Not in the lofty Gerizim
Nor in the Temple height
But in the true and earnest soul
The Father takes delight.
The rugged border of a lake
A Temple fit affords;
Cast down the Temple's battlements
For they are not the Lord's.

III.

The thoughts and ways of Jesus' days
The " church" did soon outgrow
For England never will suffice
What Greece and Rome laid low.
And if a man will now save souls
To Oxford he must go.
But is the Gospel out of date?
Are all things changéd now?
Have Jesus' warnings now no weight,
Must we to Learning bow,
Though by the unchanging word assured
That to few learned is given
Like babes their learning to forego
And point the way to Heaven,
My brothers, Heaven and Earth shall pass
But Jesus' wisdom never;
Read, then, and ponder on his words
His words shall last For Ever.

R. C.

Dear Sir,—As there is a great probability of many sutmbling at this doctrine of Christian Perfection and missing the *way* of Holiness. I shall now take the opportunity of giving a few instances of *How* and *by whom* this *way* is missed. When the tram cars are rushing down the streets, very often stones come in contact with the wheel which threaten to throw it off the track, and sometimes no doubt do so and that too, with evil results. But when standing still, motionless, a *mere pebble* against a single wheel defies all the power of the horse to move the car an inch. In the same way when we are fully convinced of the *reality* and *value* of this experience and push forward for it, though there is danger of being switched off the track, or thrown off the line by some malicious obstruction placed in the way by our adversary, nevertheless we shall make steady progress though we may experience an occasional bump or shock now and again. But a mere trifle, a misapprehension, a doubt, a fear, an unbelief, a name, or even a word, may be the pebble on the track that would prevent us taking a single step.

" Gather out the stones" Isaiah. lxii: 2.

The reason *why* the way is missed and *how* is easily given by the initiated but not easily received by the uninitiated. It is not difficult for one who himself has missed the way and afterwards fonnd it, to inform others of the by-ways that exist,—apart from the *Highway*. But it is quite another thing to attempt to make the blind wanderer in any of these by-ways see the *Highway* and persuade him to enter into it.—This is the Lord's work and he is able to do it.—Let us trust him.—

He who takes Christ for all, has all, and having all, has the peace of God passing all understanding, for he has the very God of peace with him, and within him, to free him from fear, deliver him from danger, and support him in trial. With the apostle Paul, he knows by happy experience, that " There is now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit. For the law (power and rule) of the spirit of life has made them free from the law (power and rule) of sin and death."

" Come Holy Ghost for thee I call;
Spirit of burning come"—
Refining fire go through my heart
Illuminate my soul;
Scatter thy light through every part
And sanctify the whole."

H. A. G.

Bombay.

(*To be continned.*)

My Dear Sir,—You will be glad to hear that the work is going on well in Meerut amongst the soldiery. Temperence is making giant strides. I have succeeded in raising a company of the " Blue Ribbon Army," 95 strong. My civilian friends come out well in their colours. I wear in addition to the "bit of blue" a "bit of red," the colours of the *non-smoking* army and hope by example to get many to give up a habit, which, especeally to the Christian, is unclean.

Very faithfully yours,
Richard J. Hall.

NOTICES.

Baptist Church, (Bellasis Road, Byculla.) The Rev. J. H. Rouse will (D.V.) preach tomorrow (Sunday) at 11 A. M. and 6 p. m.

THE monthly union prayer meeting will be held on Sunday evening at 8-30 p. m. Bombay time, in the rooms of the Young Men's Christian Association. Apollo Bunder.

APPOINTMENTS for to-morrow in the M. E. Churches. Grant Road, 8-30 A. M. Hawkins; 6 P. M. Shaw.—Dean Lane, 11 A. M. Stephens; 6 P. M. Gilruth.—Mazagon, 11 A. M. Gilruth; 6 P. M. Wright.

GRANT Road: Tamil service, 10-30 A. M Marathi service, 3 P. M. (Please inform your servants.)

LETTERS concerning matters of business should be addressed to the Publisher and not the Editor of the *Bombay Guardian*.

Epitome of News.

SATURDAY, FEBRUARY 17.

—On the 10th instant a driver belonging to A-4 Bullock Battery, stationed at Mhow, ran amuck in the lines with a drawn thalwar, and severed the arm of a comrade who endeavoured to ward off a blow, and cut off the fingers of another who rushed to capture him: after which he cut his own throat, and was carried to the hospital, where he lies in a precarious state.

—*Times of India*: The annual meeting of the Young Men's Chr. Association was held at the Coffee Rooms, Apollo Bunder, last evening, Mr. Henry Conder in the chair. After refreshments had been partaken of, Mr. J. N. Hawkins, the honorary secretary, read the report for the past year. It stated that for want of funds the gymnasium had not been undertaken, although the ground was ready for the purpose. Twenty-five new members and thirty-one new associates were enrolled during the year, the number at present borne upon the register being 375. The Society had sustained a serious loss in the death of their organist, Mr. J. M. Cannon, whose services were very much appreciated. With regard to finances the Association was still indebted to the extent of Rs. 5,424 on account of the erection, equipment and starting of the premises. The committee called upon the members to make vigorous efforts to wipe out this debt during the year, as once the debt was paid the institution would be practically self-supporting. Help from the general public will be thankfully received. The committee report a sum of Rs. 1,717 as being in hand on account of the Macpherson Library Fund. On the motion of the Rev. T. Greig, seconded by Mr. J. C. Morris, C. E, the report was adopted.

Dr. D. MacDonald was then elected president, *vice* Mr. Conder, proceeding to England. Major Rowlandson and Mr Henry Crisp were elected members of the general committee to fill vacancies; the Rev. James Shaw was elected one of the vice-presidents in addition to those already in office; Mr. Hozgau and Mr. A. R. King were elected secretaries; and Mr. James Pearse was given the contract of the refreshment department of the rooms at the Apollo Bunder and the Prince's Dock. Several addresses were then delivered.

—*Rast Goftar*; Mr. Rahimbhoy Khanbhoy, the rich Commissariat Borah Contractor, has invited the whole Borah Community to a feast in Dawood Baug to-day in honour of his having been honourably acquitted of the false charge lately preferred against him. The Moolajee or high priest of the Borahs arrived yesterday by special invitation from Surat.

MONDAY, FEBRUARY 19.

—Lady Ripon has abandoned her intention of going home this season.

—*Bombay Gazette*: Yesterday evening at 7-30 the Salvationists proceeded from their head-quarters at 10th Lane, Khetwady, towards their tent at the Esplande. There were some 35 or 40 persons, who walked in pairs, headed by Major Tucker and Mr. Ingle, the latter carrying a banner. On passing out of the Khetwady lane, the Major commanded them to "fire a volley," and they immediately responded by shouting, "Glory Halleluja, Amen." They then sung a Hindoostanee hymn "*Mooktee Millee, a Mussee*," which signifiies "Salvation got, O Christ." They afterwards changed the hymn to an English one, and continued singing and marching up the road until they were met by the Deputy Commissioner of Police, Mr. Smith, at the Falkland-road. He requested them to desist from singing and carrying their banner. The Major then demanded of Mr. Smith "by what authority he prevented him from preaching the Gospel of our Lord Jesus Christ." Mr. Smith made no reply to the question, but asked the Salvationists to desist from singing as they proceeded along the street. The Major said he was sorry he could not comply with the request, and continued on the march. M. Smith then stopped the procession, and ordered those composing it to disperse. Major Tucker thereupon told some three or four of his followers, including Captain Asher and Lieutenant Gladwin, to fall out, which they did; and the others continued marching and singing until they were taken into custody and conveyed to the Girgaum Police Court Chowkey, and where they were admitted to bail in their recognisances in the sum of Rs. 100 each. After their arrest they continued singing, and on being told that they must not be disorderly while they were in custody, they ceased. The following are the persons arrested by the police authorities:—Major Tucker, Mr. J. Ingle, Mr. Charles Cousins, Misses M. A. Thompson, Sarah Cassidy, Victoria Roberts, M. Pereira, Martha Pereira, Mr. Wm. Glosken, H. Slater, A. Brown, W. Honeybun, Balla Nagoona, Maroti Shiwram, L. Simmonds, and H. Popkiss. The defendants are charged with being members of an assembly of five or more persons likely to cause a breach of the peace, contrary to section 151 of the Indian Penal Code. The case against these Salvationists will be called on for hearing to-day at the Girgaum Police Court.

—A home paper says:—English Churchmen who hold to the Prayer-book established by law, and the Act of Uniformity as their Magna Charta and Bill of Rights, have no slight cause for alarm and humiliation at the latest result of the struggle against Ritualism. It is virtually the avowed toleration of the Mass in the Diocese of London. The Mass, as celebrated and explained in the Ritualist churches, is identical in doctrine and ceremony with the Mass of the Roman Church. It is maintained to be a sacrifice for the living and dead, and is offered in this sense in connexion with funerals for the repose of the souls of the departed. After consecration of the elements, our blessed Lord is said to be present on the altar under the form of bread and wine, and is there to be adored. Springing from and clustering round this subtle germ of all corrupt Christianity have followed creature worship, abominable idolatry, priestly absolution, the confessional, and a code of morality elaborated by the Doctors of the Order of Loyola, the ripe fruits of which are now to be seen in Ireland, where redhanded murderers can declare themselves on the scaffold as innocent as the child unborn.

—*Indian Witness*: We are sure our readers will be glad and thankful to hear that the venerable George Müller, of Bristol, expects to visit India next cold season. He will be accompanied by his excellent wife, and will probably visit most of the leading cities of the empire. Though advanced in years Mr. Muller is still able to do a great deal of active Christian work, and we have no doubt that his visit to India will result in much good. The very presence of such a man among us is a benediction.

—The Rev. C. P. Hard in the same, announces the formation of an Allahabad M. E. Missinary Society: forty names were taken of those who would band themselves together for organised missionary work. Each person chose to put opposite his or her name a monthly contribution, to pay for the rent of a building which we have taken in the native city and for the support of the native pastor whom we are seeking.

A department of this Society is the "Woman's Home Missionary Association." Seventeen sisters have given their names, pledging three hours a week in missionary work, e.g, in zenanas (as two or more young ladies are already toiling, taking the pastor's wife at times with them, and also teaching her Hindi), or Hindustani Sunday Schools, in church or home veranda, or in street preaching.

—*Times of India*; Calcutta, 18th; The adjutant of the 10th N. I. was shot dead on parade yesterday, at Benares.

The Duke of Portland, Earl de Grey, and Lord Charles Beresford returned yesterday from the shooting excursion in Nepaul. The rain interfered greatly with the sport, but the party secured four tigers, six rhinoceros, and a number of samburs.

—19,000 persons in Guzerat ask for the extension of the Dakore Branch of the B. B. & C. I. Railway from Godhra to Rutlam.

—*From the Medini of* Midnapore. "The other day a Brahmin gentleman, with his wife, was summoned to appear before the Sessions Judge as witness, and after the deposition of the husband, the wife, a young girl of fourteen, was placed in the dock for examination. The Judge insisted on having the veil removed from her face; she of course refused to do so. The Judge, however, would hear of no excuse whatever, the veil must be removed. To our shame, we must say it was a Brahmin clerk who had the Hobson's choice of executing the revolting deed, and he did so amid the repeated resistance of his victim. The shock was too much for the poor girl. She *fell down in a swoon*, and the Judge was obliged to postpone her deposition."

—Extract: The youthful Emperor of China seems to have been terribly frightened by some recent earth-quakes. He has issued a homily to his subjects, in which he says:—The freqnent signs and judgments of late years are manifest warnings sent by the Powers above. We have searched Our heart in the retirement of Our palace, and are overcome with trembling awe. Ye, Our officers, must, in reverent obedience to Our repeated edicts, devote yourselves heart and soul to the performance of your duties, honestly searching for the right; ye must beware of blind adherence to inveterate customs; ye must not yield to sloth or neglect, or look upon Our admonitions as empty words." A Shanghai paper suggests that it would be well if a few simple truths could be forced upon the Imperial youth's mind, as "how that in a country of which perhaps he never heard, a few days' journey from his own palace, earthquakes are of almost daily occurrence; and how the sovereign of that country, who is quite as much an Emperor as he is himself, instead of attributing natural phenomena to official irregularities, devotes himself to encouraging the enlightenment of his subjects, and doing all in his power to render them fit for such an amount of self-government as is in store for them in the not very distant future." There is, however, a gleam of hope for China in the practice of "blind adherence to inveterate custom,"—a clause which savours more of the philosopher Mencius that of his somewhat over-rated predecessor.

—*Bombay Gazette*: The case in which Major Tucker, Captain (Miss) Thomson, and seventeen other Salvationists were charged before Mr.

Dosabhoy Framjee with being members of an unlawful assembly, likely to cause a breach of the peace, wes postponed yesterday, at the request of Mr. Superintendent Brewin, till Friday next, in order to enable the Public Prosecutor to take up the case. The accused were let out in their own recognizances for Rs. 100 each.

—At the High Court, on Saturday last Mr. Turner, on behalf of the Anglo-Indian Spinning and Weaving Mills Company, presented a plaint to Mr. Justice West in chambers, by which the company seek to recover Rs' 40,000 from Ruttonjee Rustomjee Wadia, who up to Wednesday last held the office of cashier and accountant to the company, and is alleged to have absconded.

Wednesday, February 21.

—*Times of India*: The compaign in the Soudan is naturally attracting great attention, for it is, indeed, a direct complement to our campaign in Egypt. So far the Mahdi and the rebels under him have got the best of it, and we now learn that the Egyptian garrison at El Obeid and Bara, 6,000 strong in all, have been compelled to surrender after an intermittent siege that has lasted since October. The efforts made to save them were too late. Our special correspondent tells us that General Hicks with 2,000 Turks and Albanians, to be joined by some 3,000 or 4,000 Negroes, left Cairo at the beginning of the month. They would reach Khartoum in about twenty days, that is they have just reached it, and the news of fresh disasters probably comes through General Hicks. Khartoum, which stands at the junction of the Blue and White Nile, is about 150 miles from Baro and El Obeid, which are situated close together in the middle of the desert of Kordofan.

—A special London telegram to the *Pioneer* states that seven of the prisoners in the Phœnix Park murder case waylaid the vectims, Carey signalling their approach. Brady stabbed Mr. Burke, and on Lord Frederick Cavendish in terfering Brady hacked him to death, assisted by Kelly, who also gave Mr. Burke his death-blow. They wiped the knives on the grass. Cards were sent to the three Dublin papers stating that the order of the Irish Invinclbles had been executed. The weapons wsre destroyed. The prisoners are in a state of panic but they hissed Carey.

—Serious riots have occurred at Geneva and Neuchatel in connection with the Salvationist proceedings; and the heads of the police have peremptorily refused to grant the Army the protection of the police.

—A letter from China, written about three months ago, says that Rev. Hunter Corbett, a missionary of the Presyterian Church, had on a missionary journey baptized *fifty-nine* converts, and that Dr. Mateer, missionary at Chefoo, reports baptisms in one village of *forty-six* converts, and this in a village in which a year ago the Gospel had not been heard.

Thursdy, February 22.

—*Bombay Gazette*: Major Nutt, the energetic Political who has done so much for the advancement of agriculture in Kattywar, has printed for private circulation a pamphlet recommending the introduction into that province of suburban villas and residential farms. In times of confusion now happily at an end it was of course impossible for a native gentleman to live away from the protection of the towns, and he had consequently to reside in some confined, ill-ventilated town-dwelling. But now there is such general security that there is no reason why officials, merchants, and professional men should not live in suburban residences properly built and with pleasant surroundings. Major Nutt believes that suitable dwellings, in the midst of gardens, large or small, were now to be had they would be eagerly secured by men of wealth. He suggests that the villas should be built in close vicinity to the different towns, and he has been at the trouble and expense of preparing plans and estimates for the guidance of those who may undertake the work. The second proposal placed before the Kattywaris is for the establishment of residential farms. Hitherto the cultivators have been compelled for the sake of protection to live in the towns or villages, often at considerable distances from their farms. Twenty years ago, Major Nutt admits, it would have been absurd to propose that a farmer should live upon his farm. When Colonel Keatinge in 1863 became Political Agent, Kattywar was in so lawless a state that the ryots could only venture forth from the protection of town or village by daylight, and it was essential that they should return before dark. The political progress since accomplished and the enlightened rule of the younger Chief have completely changed all that. By getting the cultivators to live on their farms, there would be a great saving of time, inasmuch as it would not be necessary for men and cattle to travel several miles daily to and from the fields.

—The Bengal Chamber of Commerce express unqualified disapproval of the proposed enlargement of the Jurisdiction of Native magistrates.

—The Str. *Lombardy* left Aden with English Mails for Bombay, Wednesday, 11 a. m.

—Mr. Henry Conder, Traffic Manager of the G. I. P. Railway, goes on furlough early in March, and will be absent for eighteen months. Mr. Keily acts for him. Mr. Conder intends to travel to England, *via* China, Japan, and America.

—The truth comes out in everything. Here is a para, from the *Pioneer* relative to the C. D. Act in India, and the result of its application: —"With the publication of the Government Sanitary Report for the year before last, bearing on its title-page the date of last year, and issued from the press in the present year, we have official information of a conclusion which was officially know over three year ago, and which was very generally suspected before that. The framers of the report reluctantly but fully confess the failure of the Lock Hospital system as applied to India. It is an unsavoury subject at the best; but its importance demands attention. The system has been worked very generally in the cantonments of all three Presidences. The admissions have been portentously numerous, and in 1881 the ratio, 260 per mile, was, if we except the figures for 1878, the highest on record. It is also a fact that since the system has been on trial the admissions have steadily risen in number, when quite the reverse was hoped would be the case; and upon this the authorities naturally base the conclusion that the endeavour to protect the soldiery against their own vices has broken down.

—*Times of India*; Bombay Asiatic Society's proceedings Feb. 15th: Dr. Murray Mitchell gave a short introduction to the works of Dnyaneshwar. The poet's life is really mythical and was so two centuries ago, the date of his chief work, Dnyaneshwari, is 1212 Saka, *i.e.*, 1220-81 A.D. His dwelling was on the banks of the Godavery, and his grave is at Alundi, near Poona, whence, it is said, musical sounds are still at times heard to issue. The Dnyaneshwari is a commentary on the Bhagwadgita in the *ovi* metre, it is amongst the oldest monuments of the literature of the country, its influence is still great in Maharashtra, and it is of great philosophical value as tracing the progress of the language, &c. The harmony of the poem is not so beautiful as that of the Bhagwadgita itself, or some other Marathi poems. It is of historical value as showing the mental culture of the time and how the Bhagwadgita was then understood. Amongst other matters of interest it contains an exposition of the *Yoga* philosophy. He refers to his own language in his poems in terms of high admiration. No other work in Marathi, the author said, had been published approaching the Dnyaneshwari as a poem. This probably was due to the troubles and oppression the people had been subject to, but he hoped that in these peaceful days Marathi poetry would revive and some one would again arise to "sing his elaborate song to generations."

Dr. Murray Mitchell then read extracts from the poem of Namdeo who died A. D. 1238. He was a follower of the Bhakti school and worshipper of Vittoba. The passages read were ones finding fault with the Brahmanical worship of the day, and showed that the poet had a good deal of humour. Extracts were then read from his mother's poems, taking the other side of the question and scolding her son for his absurd religious views and also from Namdeo's wife taking the same line as his mother.

Friday, February 23.

—The *Times of India* notices with commendation a picture in the School of Arts Exhibition, but adds: One or two discrepancies arise in the grouping of the figures, detected at once by native admirers of the work, such as the position of the Mahar woman between a Maratha and a Gosain, her touch being pollution to either, and the tattoo marks of a woman of very low caste (Mahar) on the arm of the principal figure, while her *saree* is adjusted like that of a Mussulman woman.

—The *Liverpool Mercury* of March 25, 1877, gave the following as a cure for small-pox:— "The worst case of small-pox can be cured in three days simply by the use of cream of tartar. One ounce dissolved in a pint of warm water, drunk at intervals when cold, is a certain never failing remedy. It has cured thousands, never leaves a mark, never causes blindness, and avoids tedious lingering."

Who will try it and let us know the result?

—*Pioneer*: "It might be almost said that if India had no pilgrims and no pilgrimages she would have little cholera. If an area has been free from the pest, as the Madras Presidency was singularly free from it for the first nine months of 1881, it only requires the recurrence of a great festival for a basis of epidemic to be established. That was what actually happened at the Upper Tirupati festival in the case of Madras, and a similar state of things has been observed at the Magh Mela of Allahabad in former years. Of all the means of spreading cholera that of water is perhaps the most efficient and the most fatal; and for the thorough pollution of wells a roving party of pilgrims may be relied upon."

—The Tramway Company intend to increase their three-quarter-anna fares to one anna, and to reduce their two-and-a-half and three-anna fares to a uniform rate of two annas.

—Deaths last week 566. By small-pox, 94.

—The feelings of the *Jam-i-Jamshed* are shocked at the not uncommon sight of Christian boys killing swallows with stones. The writer says it is a positive cruelty, and must be authoritatively put a stop to.

We agree with him.

—The Parsee community of Nowsaree are much exercised at a recent order of the High-priest prohibiting the dead body of an old Parsee woman from being taken to the towers of silence, on the plea that the great-grandmother of the deceased was a Mahomedan woman.

Selections.

REMINISCENCES OF EARLY CIRCUIT LIFE.

BY REV. JAMES ERWIN.

During the revival in Merchant Street one of the prominent citizens became very hostile to the work and violently opposed it, doing all in his power to keep people from the meeting and prejudice the community against it. Much prayer was offered in his behalf and two of our

zealous brethren determined to visit him and warn him of his danger. They found him at home and opened their batteries upon him. They told him that he was fighting against God, that he was too unequal to the contest. No man could successfully contend with his Maker, and if he continued to "harden his neck he would suddenly be destroyed and that without remedy." They assured him that he stood in the way of others, was hindering the work, and God would certainly put his hand upon him; they had come in the name of God to warn him etc. They told him a great deal of honest truth but it only irritated and roused hin to a fury. They asked the privilege of praying with him but he ordered them from the house and seizing first one and then the other he hurled them out of doors. They fell on their knees in the dooryard and with loud cries and supplications prayed most vehemently for his salvation, until he came out with an ax-helve in his hand and drove them from his premises. They departed rejoicing that they were considered worthy to suffer persecution for Christ's sake. I trembled for the result and suggested to them that their zeal was not wisely directed; but they were sure they had done their duty and pushed on to achieve new victories. I could sleep but little that night; the case of the poor frantic man burdened my spirit and I asked God to overrule this affair for the salvation of the man and open some way by which we could reach him. We heard every day about his railing at the meetings. I had an intense anxiety for his salvation and that of his family. One morning I went to visit him; found him alone working in his hayfield. He gave me rather a rough reception, but I paid no attention to his ravings, inquired about his farm, how much hay he cut to the acre and so on. I told him I needed physical exercise and if he would get me a rake I would help him while I remained. He swore violently that the "priests" were a lazy set of busy bodies in other men's matters, and he was glad of the chance to put one through and swore wickedly that I should have enough of it. I took off my coat and went to work with a will. It took some time to calm him down, for he could not get over the visit of the two brethren a few days before. I told him that they were good men and wanted to do him good, that if he had let them pray with him as they believed it was a duty that God required of them, all would have been pleasant. But he swore that no crazy Methodist should ever pray in his house. I led the conversation to other subjects and on the whole had an agreeable visit. As the "horns" began to blow in the neighborhood for dinner I proposed to leave when to my surprise he invited me to dine with him. I told him I thought the family with whom I was staying would expect me back, but he was urgent and I willingly allowed him to persuade me to remain. He introduced me to his wife as "a minister who was not afraid of work," and asked her to give me an extra good dinner, for I "had worked like a beaver."

We had a good dinner and a better visit. When about to leave I said to him, "Mr. S., I have enjoyed this interview; we have worked and visited and eaten together and if you are willing I would consider it a favor if we might pray together." His wife said she really wished I would pray and Mr. S. said I had worked so well I ought to have the privilege. As I bowed in prayer to my surprise Mr. S. and his wife both knelt with me and she wept aloud and begged for mercy. We all rose from the mercy seat bathed in tears and both were ready to listen to my counsels. I was to resume my rounds on the circuit in a few days, and at their request engaged to spend the night with them on my return.

The next evening Mr. S. attended the meeting and asked the prayers of the people. His wife sent me a note saying she was prevented from coming by indisposition but was earnestly seeking religion and begged prayers in her behalf. I never saw her again alive; she died about a week after my departure, trusting in Christ, and I was called back to attend her funeral. Her husband was converted and become an active, influential member of the church. "And others save with fear pulling them out of the fire."—(*N. Chr. Adv.*)

MORAL BEAUTY A CONDITION OF CHURCH POWER.

Pascal places "the holiness, the loftiness and the humility of a Christian soul" in the foreground among proofs of the divine origin of the Christian religion. In doing this that Christian philosopher was only repeating that great but too much neglected lesson taught by the Master when He said to His disciples: "Ye are the light of the world. . . . Let your light so shine before men that they may see your good works and glorify your Father which is in heaven" As He Himself was "the light of the world" manifesting the character of the Father so clearly as to justify Him in saying: "He that seeth me seeth him that sent me." Se did He appoint His followers to be lights shewing forth His presence in them through a character unattainable by human strength alone. In the purity of their lives, in the beauty of their spirit, in the sublimity of their aspirations men are to see the demonstration of His eternal power and Godhead. Thus, through his mighty, moral works constantly wrought in Christian souls, is the glorious uplifted One to draw all men unto Himself.

This conception of the relation of the church both to its Head and to the unregenerate world is so sublime that one can not grasp it without thrills of wonder and regret. Of wondor that so high, so honorable a mission should be committed to men who themselves are but "brands plucked out of the burning;" of regret that the vast import, the exceeding grandeur of this duty is so dimly comprehended and so feebly executed by the greater number of the Lord's disciples. Properly, fully appreciated, it surely would move the entire church to so clothe hersetf with the "beautiful garments" of salvation as to be and to appear "exceedingly beautiful" in the eyes of an astonished world and to endear herself to the Great Shepherd as the "beautiful flock" foreseen and predicted by His ancient prophets. That Christ has many disciples, even a great multitude in the aggregate, whose garments are so "unspotted with the world" that they may be truthfully said to "walk in white" and to hold the unbelief of the world in check no charitable observer will deny. But when the whole church is taken into view the most charitable spectator is compelled to exclaim: "Alas! how great is the number among these whose robes are so stained with the ink of selfishness that their works, instead of contributing to the conviction of ungodly men, actually strengthen the skepticism of the times. Their virtues are so mixed with frailties as to resemble the feet of the image in Nebuchadnezzar's vision which were 'part of iron and part of clay', and the world, always uncharitable, recognizes them as products of a selfishness akin to its own and not of the indwelling presence of the ever living Christ."

"Ye are the light of the world!" One does well to note that the Master preceded this declaration with the "beatitudes," as if he wished it to be understood that he who would be such a light must possess the singularly beautiful character therein portrayed. Considered as the type of complete manhood, the subject of those divine benedictions leaves nothing more for reason to demand, imagination to cnnceive or the heart to crave. They show us a man "pure in heart," that is, so self-surrendered to the Christ as to be the subject of not only no impure but also of no inordinate affection; a man "hungering for righteousness" so that he is not like him of Bunyan's muck-rake species, spending his strength grubbing for unrighteous mammon, but like his beloved Master perpetually hungering for those divine satisfactions which fills a sole that spends itself in efforts to do the Father's will; a man so "poor in spirit" that, instead of being ambitions of high earthly things and grand worldly associations, he is content with spiritual riches and lowly companionships in the Church of God; a man so "meek" that pride is banished from his soul and haughtiness fron his demeanor; a man of such tenderness that he "mourns" not only over his venial faults but also over the sins of others; a man so merciful that he never revenges a wrong, never insults an enemy, but is filled with a sweet spirit of charity which is affable, quiet, gentle, ready to forgive and prompt to act the part of a "peace maker." Is not this the typical man whom our Lord pronounces the "light of the world?" Is not such a man a spectacle of moral beauty?

The love of the beautiful is innate in the human mind, albeit, through ignorance and degrading associations, it may remain an undeveloped capacity. This possibility is so true of natural beauty that one can readily conceive of some men walking through a restored Eden without having their sense of the bsautiful quickened into conscious feeling. But it may be questioned whether men can become so utterly insensate in presence of moral beauty, the beauty of the soul. The gospel appeals largely to man's susceptibility to impression by moral beauty, of which the attitude of the Father giving his Son to die and of his adorable Son dying for his enemies, are the most consummate flowers. And in appointing His church, called by the Psalmist "the perfection of beauty, to be the light of the world the Master intended it to act on this same susceptibility. Her history justifies His purpose since it demonstrates that when she has lived nearest to her standard of moral beauty her conquests have been the mightiest. The moral majesty of the martryr, the humility of the saint, the patience of the sufferer, the meekness of the insulted Christian, the self-denying charities of the benevolent and the resistance of conscientious merchants to strong pecuniary temptations have by their manifestations of the morally beautiful, roused thousands first to feeling, then to reflection, and finally to subjection to Him who is the center and source of all that is morally beautiful in the universe.

Is not this relation of a beautiful life to its Author distinctly implied by our Lord when he says that men, seeing the good works of his disdiples, will glorify their Heavenly Father? Does He not intend to teach that the moral beauty of good works, after attracting attention, will produce a conviction that those works are the product of a supernatural presence? Men, all men know by intuition that the ideal life of the beatitudes is imposs ible to sinful man unaided by power above himself. When that conviction is aroused they naturally tremble because they see God in the good man's life. And when a good man says, in all meakness, as did his Lord, "The Father that dwelleth in me, he by His holy spirit, doeth the works," his testimony, sustained by his morally beautiful life, is as irresistible as testimony can be to natures morally free.

As one unsightly feature is to an otherwise beautiful face so is one glaring fault to the moral beauty of a good man's life; and so also is the presence of one notably worldly member, fellowshiped without rebuke by the church, to her moral beauty. Symmetry is an indispensable element of the beautiful. God never shines so clearly through an unsymmetrical individual or church as to make either one or the other the "perfection of beauty." His light is obscured as by an opaque substance when it falls upon a voluntary frailty, and therefore it should be the cry of every Christian soul, "O, Lord cleanse me from all my iniquities, make my life beautiful within and without!"—*(Nor. Chr. Adv.)*

THE BISHOP OF CARLISLE ON EVOLUTION.

"The Bishop of Carlisle delivered a lecture at the Bradford Church Institute last Friday evening on "Evolution and Evolution." According to the report in the *Bradford Observer*, his Lordship said he had been led to believe that there was on the one hand a sence in which the doctrine of evolution was undeniably true, while on the other hand the term evolution might be taken, and frequently was taken, to imply hypothesis which had not been substantiated, and which probably were incapable of being substantiated. Evolution by no means necessarily involved natural selection; neither was it necessary for a man who believed in the origin of species by natural selection to be content with natural selection as the only cause at work in the differentiation of species. Taking the word evolution in its broadest meaning, it implied that the existing state of things was such as it was by growth or change from a state of things previously existing, and not by any sudden call to existence. Regarded thus, it was manifest that evolution was the general order of nature. This kind of evolution might suggest, and perhaps had suggested, that other kind of evolution which had been so much before the minds and in the mouths of men for some years past. Might it not be that the universe as we now saw it had been evolved or developed out of something previously existing? Let them consider evolution in two or three distinct ways. In the first place, let it be observed that there were cases in which a process which might be properly described as evolution was nothing more or less than demonstrated fact. The best illustration perhaps was that which was supplied by geology. He supposed he might take it as conceded that the examination of the earth's crust had demonstrated that, going backwards in time from the present epoch, the earth's surface had carried upon it different faunas and floras at different periods. Just reverse the order of that. Instead of beginning with ourselves and the world we saw, and tracing the earth's history to the eozoic rocks, start with these eozoic rocks, and ascend to the existing world. What was the result? Why, beginning with a condition of the earth's surface exhibiting no life, you ascended from the simplest living forms to those which were more and more complicated, higher and higher, as we might properly call them, until you reached the head and crown of all, in which man was seen as the highest of all creatures. There was no reason to suppose that this change had not been continuous. To say that this continuous change was the result of geological observation was to assert a doctrine of evolution. Nothing was said to the manner in which evolution took place, nor as to the power which effected it. Evolution was simply this—the expression of fact demonstrated by observation. The strange metamorphoses of insects and reptiles might guard us against rash dogmatising as to the impossiblity of any change which might be alleged on scientific evidence to have taken place in past ages. Darwin suggested a way in which it might be conceivable that this evolution came about. The advantage of Darwin's hypothesis was that although it was confessedly wanting in facts by which it could be fully substantiated, it nevertheless could be said to be suggested by experiment and observation. Remarkable transformations could be put in evidence as having taken place, as for instance in the breeds of pigeons; and when the possibility of change was admitted there was much in the doctrine of natural selection to recommend it. But the conclusion to which he had been brought, after long consideration, was what the hybothesis seemed to be entirely inadequate to explain the fact of the case. He did not deny that natual selection might be a fact, and [illegible]rtant fact, or that selection in relation to [illegible]t be another fact, and also an important [illegible] acknowledging such facts as these as [illegible], he could not perceive that they adequated for such results as the existence [illegible] they seemed to him to be at best what [illegible] called modifying circumstances in the [illegible] of evolution to which geology bore [illegible] There was, so far as he could judge, nothing in the hypothesis of natural selection which could be regarded as taking the place of a creating cause, working to a fixed form or a preconceived plan. As to the first chapter of Genesis he was surprised when he found persons in our own day who wished to upset belief in the Lord Jesus attempt to strengthen their cause by representing the Almighty as performing the work of creation, so to speak, with a human hand, and by the time of a modern clock. Such an interpretation indicated either a willingness to turn sacred things into ridicule, or a desire to overturn the faith of the simple. We could not but be struck with the gradual progress from lower to higher, from simple to complicated, which formed so marked a feature of the creative days. But so far as the result was concerned, we wight say most truly that if geology justified evolution, so did Genesis. The difference between the two modes of viewing the subject was this. The Holy Scripture attributed the progressive changes to a spiritual power, as for its purpose it was bound to do; whereas geology gives a simple result and so leaves it. His Lordship then considered evolution in the physical examples afforded by geology, astronomy, and other sciences—specially referring to nebulous evolution as the origin of the universe. Only consider, he said, what the universe was, the elements which it involved—light, heat, and electricity—the forces which were in action, the order which pervaded the whole system, above all, the phenomena of life, wonderful in their most simple manifestation, infinitely more wonderful when seen in their human manifestations reaching into a region beyond all matter, touching the material, the spiritual, the divine; consider all this, and then you would see how impossible it was to conceive a nebulous evolution as accounting for the universe or taking the place of a fundamental conception of a creative mind. Call the process by which the earth became what it was whatever you liked, but you did not get but a step or two near the beginning, and the problem of creation remained what it was. In conclusion, the Bishop said the moral he drew was that evolution might mean something which everyone would accept when he knew what that the thing was. It might mean a speculation having some plausibility but no ground of actual demonstration and it might mean some bold assertion which had no foundation whatever, and which, in the interest of science, morals, and religion, we were bound to do our best to explode. And with these hints he must leave the subject. He did not believe in a progressive creation, the manners and laws of which were matters for investigation, and were being investigated, and at the same time, with as simple a heart as when he learnt the Catechism from his mother's lips, and with the full bent of those mental powers with which God as God had blessed him, he believed "in God the Father Almighty, Maker of heaven and earth." (Applause.)—(*Record*)

BY THE BISHOP OF VICTORIA.

CHURCH OF ENGLAND MISSIONS.

CHURCH of England Missions in China have over 5,000 Christian adherents. One of these Missions is in my own diocese—that in the province of Fuh-Kien. It has been remarkably successful in gaining theadhesion of large numbers of the people, chiefly in country districts at some distance from the city of Fuh-Chow, the headquarters of the Mission. According to the last reports there are over 4000 adherents, baptized, and unbaptized, in that Mission alone. This is the more remarkable, as for the first ten years after its establishment not a single convert was received. It was not until the eleventh year that the first baptism took place, and now there are upwards of 100 Mission stations scattered over a very large district, with 93 Native catechists who are paid, and a large number of unpaid helpers, 4 Native clergy, 2244 baptized members, and 1386 communicants. I have several times visited that Mission as Bishop, going from station to station by the slow and tedious mode of travelling* peculiar to that part of the country where there are few rivers, joining the Native Christians in their services and holding confirmations. I was struck with the large numbers that gathered in many of the country stations for worship, some of the converts having to walk long distances in order to be present. I could see no wordly motive that would account for the results I witnessed. In such remote regions, far away from the headqnaters of the Mission, which can only be occasionally visited by the English missionary, and are mainly in charge of Native catechists, these poor people could have nothing to gain from giving up their national idolatry and adopting a foreign religion. The missionaries have no worldly advantage either of money or of proteotion to offer. The converts continue as much Chinese subjects after their baptism as before it. To many of them profession of Christianity has brought suffering and loss. Persecution has arisen from time to time in many of these country stations, a very natural consequence of the introduction of a new religion among an ignorant, superstitious people, who are startled to find some of their neighbours refusing to subscribe to or join in heathen festivals, or to partake in the worship of ancestors. Many of the Christsans have been at different times and places throughout the Mission beaten, robbed, and maltreated in a variety of ways, and they have been rarely able to obtain either redress or protection.

INSTANCES OF FAITHFULNESS UNDER PERSECUTION.

One man was beaten to death in the year 1876, in an attack made upon the converts as they were assembled one Sunday in a distant out-station for divine service among themselves, unsupported by the presence of a foreign missionary.

Another man whom I ordained that same year came to his examination for orders all but fresh from a scene of riot in which he nearly lost his life. He and three assistants had been sent to one of the most advanced outposts of the Mission, and had been permitted for nearly a year to work in peace among the people. A small congregation was beginning to be gathered, and this attracted the notice and roused the enmity of the Native gentry. A riot ensued, in which the small unpretending chapel was pulled down, the catechist and his assistants were dragged off, stripped, hung up to a tree, and flogged, their heathen fellow-countrymen crying out to them to call on their Jesus and see if He would save them. They were at length taken down all but insensible, again dragged through the streets, and cast out of the city. The officials at last interfered, clothed them, and sent them back to Fuh-Chow, where the catechist was soon after ordained. After his ordination he offered to return to the place where he had been so ill-treated, a genuine proof, surely, of readiness to suffer or even to die for the cause of Christ among his fellow-countrymen. This good and faithful man was taken to his rest about a couple of years ago. His treatment on the occasion referred to so affected his health, both of body and mind, that his life was cut short in a most distressingly painful manner.

Another case with which I had personal connexion was that of a literary man who had obtained one of the degrees conferred by the Government, a great honour in the estimation of the Chinese, always accompanied with certain privileges as subjects of the empire, and a step towards official employment. This man became a Christian, and after serving well as a catechist and as Native Principal of the College for Training Native Agents, he was recommended to me for ordination. This took place early last year. But before it took place, his profession of Christianity had cost him the loss of the worldly distinction that he naturally enough as a Chinaman prized so much. He was degraded *soon after becoming a Christian by having his degree taken away from him.*

In addition to these individual instances of faithfulness, I may mention that I noticed in this same Mission the general readiness of the converts to acknowledge themselves Christians in the face of their heathen fellow-countrymen. They did not shrink from being known even in places where there had been before and might be at any time again an outbreak of persecution. I noticed also that they not only received nothing from the missionaries in the way of relief of their bodily necessities, but poor as most of them were—for they are for

*Sedan-chair. There are no railways in China.

the most part small farmers or field-labourers —they regularly subscribed to different Christian objects according to their power. The report for 1880 mentions a subscription of 1222 dollars from 1251 communicants and other Church members. That for 1881 says that for all purposes about 1500 dollars were subscribed by the Native Church. The giving of money towards an object is always a tolerably good gauge of the charecter of the faith professed in it, especially from a poor man, or from a money-loving people such as the Chinese. In the Mission of which I have been speaking they have given both money and service, in many cases generously, in support of their newly acquired Christianity.

(To be Continued.)

TELEGRAPHIC NEWS.

London, February 15th: Parliament was opened to-day by Royal Commission.—The Lord Chancellor read the Queen's speech to the House. The speech was as follows:—"The reconstitution of the Egyptian Government, and the reorganization of affairs under the authority of the Khedive, has been partly accomplished, and it will be my endeavour to secure ample provision for the exigencies of order, the just representation of the wants and wishes of the Egyptian people, and the observance of existing treaties. I have fulfilled my promise to submit to the friendly consideration of the Sultan and the Great Powers the arrangements which appeared to me best fitted to insure the stability of the Khedive's Government, the prosperity and happiness of the Egyptian people, the security of the Suez Canal, and the maintenance of peace in the East; and I have felt confidence in the just appreciation of my efforts by other countries. A Conference of the Great Powers is now being held in London for considering measures for better securing the freedom of navigation on the river Danube. The restoration to Cetewayo of a geater portion of his territories will, I hope, lead to a more stable Government in Zulluland, and the maintenance of friendly relations with Natal.—"I am glad to notice that the social condition of Ireland continues to improve, and that agrarian outrages have sensibly diminished, whilst law is everywhere upheld. The existence of dangerous secret societies in Ireland demands the unremitting energy and vigilance of the Executive.—Her Majesty then enumerates the principal measures to be brought forward during the session which include measures to codify the Criminal Law, to establish a Criminal Tribunal of Appeal, to amend the Ballot, Patent, and Bankruptcy Laws; also for the prevention of corrupt practices at elections the better government of London, the reform of local government, and the prevention of floods. Bills will also be introduced regarding the police, the Universities of Scotland, education in Wales, and the compensation to tenants in England and Scotland for improvements. Having liberally devoted time to the urgent needs of Ireland, the claims of Imperial legislation and Great Britain demand a just regard."

Paris, 15th: The Chamber of Deputies today passed a Bill, banishing, without trial, any Princes attempting to subvert the existing institutions.

London, 16th: After a long debate, the House of Lords last night voted the address in reply to the speech from the Throne.—In the House of Commons last evening the address in reply to the Royal speech was adjourned until to-day.—The Marquis of Hartington announced the introduction of a Bill allowing "affirmation" to members of Parliament.—Mr. Bradlaugh is awaiting the result of this Bill, and his intended demonstration yesterday was therefore postponed.—Prince Napoleon has returned to France. The Empress Eugenie has recognised him as the head of the Bonapartists.

17th: Mr. J. Kynaston Cross, the Under-Secretary for India, replying to a question in the House of Commons last night, said that the Governor of Madras had ceased to give Government advertisements to a newspaper which had published a confidential memorandum belonging to Government. Mr. Cross said he had no reason to believe that this had been systematically done to influence the press of India.—The House of Commons have adjourned the debate on the Address till Monday.—The Conservatives are offering obstruction to the Marquis of Hartington's "Affirmation" Bill, the introduction of which has been postponed until Monday.—Further diplomatic correspondence regarding Egypt has been published. On December 29 Earl Granville claimed payment for the British occupation since September 30. The maximum cost was fixed at £720,000. The first half-yearly instalment is made payable on March 31.

18th: Advices from Dublin state that the prisoner James Carey has turned informer. He believed that the Land League furnished the murder fund. He himself gave the signals in Phœnix Park for the attack on Lord Cavendish and Mr. Burke, when seven of the men now prisoners pounced upon the victims. A mysterious person known as "Number One" directed the assassination committee.

Paris, 18th: M. Jules Ferry has been charged with the formation of a new Ministry.

Cairo, 18th: Five of the Bedouins charged with the murder of Professor Palmer and party have been sentenced to death, eight of the others to various terms of imprisonment, and five others will be executed when caught.

London, 19th: Sheridan, who negociated the Kilmainham treaty, is implicated in the Dublin assassination organization.

Cairo, 19th: Latest advices from the Soudan state that the town of El Obeid has fallen into the hands of the Mahdi, amongst whose followers, however, dissensions exist. The town of Khartoum is safe.

Paris, 19th: The Senate has rejected the Bill passed by the Chamber of Deputies for banishing without trial Princes attempting to subvert the institutions of the country.

London, 20th: All the prisoners under examination at Dublin, with the exception of two, have been committed for trial.—Mr. Cross (Under-Secretary for India), replying to a question in the House of Commons, explained Mr. Ilbert's Bill for amending the Criminal Code, and stated that the Home Government, not wishing to delay the proposed reform, did not intend to refer the matter to the House of Commons.—The Marquis of Hartington's "Affirmation" Bill has been read the first time by the House of Commons.—Sir Arthur Gordon has been offered the Governorship of Ceylon.—H. M. Troopship Serapis arrived at Plymouth yesterday from Bombay.

Rome 20th: An Italian ironclad has gone to Tripoli in order to protect Italian subjects there, in consequence of the insult lately offered to the Italian Consulate, and for which the Italian Government has demanded redress from the Porte.

London 21st: Earl Kimberly (Secretary of State for India) replying to a question put to him by Lord Cranbook, in the House of Lords, last evening said that the Government had promised to produce the papers, when completed, relating to the Indian Local Self-Government Bill, and Mr. Ilbert's New Criminal Procedure Bill. His Lordship said that the latter measure had been formally sanctioned by the Secretary of State for India in Council. —A long and animated discussion took place in the House of Commons last night relating to the amendment to the address brought forward by Mr. Gorst, M. P. for Chatham, deprecating further concessions to lawless agitation in Ireland with the view of purchasing the support of disloyal people in that country. —The silence of the Irish members, in view of the recent disclosures in Dublin, is causing surprise.

London, 22nd:—In the House of Commons last night, Sir Patrick O'Brien and Mr. O'Donnell bitterly attacked the Government for their policy in Ireland, and said that the outrages in that country were the result of the Coercion Act.

Constantinople, 21st: The Porte has ordered the Governor of Tripoli to make reparation for the insult offered to the Italian Consulate. The sentences of those concerned in the insult have been increased.—

The New French Ministry:—M. Jules Ferry, President of the Council of Ministers and Minister of Education.—M. Chaplemel, Minister for Foreign Affairs.—M. Brun, Minister of Marine and Colonies. M. Rousseau, Minister of the Interior.—M. Tirard, Minister of Finance.—M. Herisson, Minister of Commerce.—General Thibaudin, Minister of War.—M. Ferry has proposed that President Grévy should issue a decree that the Princes serving in the French army should be placed on the retired list.

PASSENGERS SAILED.

Per P and O Str *Rome*, Feb. 16: Additional:

For London—Mr C Ingram, Mr J O'Brien, Mr Greenhill, and Captain Magenis.
For Brindisi—Mr J Mulock and Mr T Summers.
For Venice—Col and Mrs Butler and Miss Butler.
For Suez—Col and Mrs La Touche and infant.

Per Str. *Colombo*, 19, for Marseilles:

Mr and Mrs T Hamilton two children and European servant, Lady Gough, Mr and Mrs J Fortune, two children and ayah, Revd Mr and Mrs Walsh two children and ayah, Mrs Mackenzie four children and ayah, Mrs Shaw child and ayah, Mr Hawker, Surg Major and Mrs McVittie, Col Hall, Mr Gustav and Mr Fletcher.

Per P and O Str. *Malwa*, 23:

For London—Mr F Currie, Mr and Mrs Toynbee, Mr Forsyth, and Lieut J Neville.
For Brindisi—Mr and Mrs Cresswell, Mrs Halsey, Mr J Oakes, and Major A H S Neill.
For Venice—Miss E Bernard, Mr Birkmyre, Mrs Neuberg and maid, and Mr C F Adames.
For Suez—Mr Shaik Esau Kurta, Mr G Herbert, and Mr R Leibnitz.

PASSENGERS ARRIVED

Per Str *Elysia*, 17: from Liverpool:

Mr A B Thompson, Mrs C Mellor and infant, Mr A W Hughes, Mr F C Shurr, Mrs M G F Mackintosh and infant, Miss C Grant, Mr Cavoye, Miss S Blair and two ayahs.

Per P and O Str *Ancona*, 20:

From London—Miss L Winter, Miss Cooper, Mrs Birch and child, Mr Mooney, Mr and Mrs Crawley-Boevey and infant, Mr G James, Captain J Hext (Director of Indian Marine), Mr H L Spence, Mrs Moylan, and Mrs Ham.

From Brindisi—Mr W Graham, Mr Barrow, Mr T A James, Mr Darlington, Mr Evans, Mr Hooper, Mr Barrington-Kennet, Colonel Pockington, Mr Sinclair, Colonel Gillespie, Colonel Lowndes, and Major and Mrs Clarke.

From Venice—Mr C O'Brien, Mr and Mrs Molesworth, Two Misses Molesworth, Mr Molesworth, Dr Parakh, Mrs Hunter, Mr Jager, and Mr Imboden.

From Malta—Mr Hussain Abdulla, and Mr Sheik Abdul Rahman.

From Suez—Mr J Hills.
From Aden—Lieut E A Kettlewell.

Per St *Rydal Hall*, 21st: from Liverpool:

Col Heathcote, C B, Capt Moore, C E, Dr MacCartie, Dr Hunter. Mr Holman, Mr Hogge, Mr Lincom, Lieut Barry, Mr Stewart, Mr Hoey, Mr James Brooksly, Mrs Lewis, Miss De Wend, Miss Sargent, Miss Holman, Miss Moore, Miss Walters, two Misses Cumberland, Mr Craster, Mrs Hoey, Mrs Eves, and Mrs Barry.

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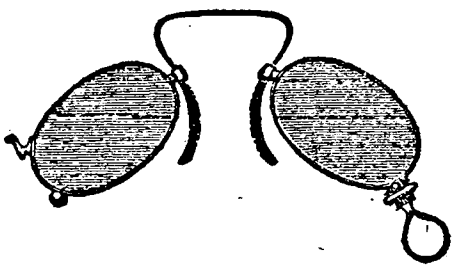

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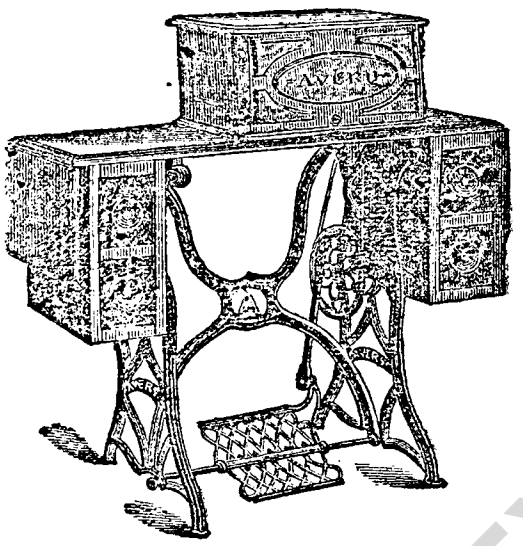

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